

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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REGENERATION OF THE WORLD—FAILURE OF ATTEMPTS TO ACCOMPLISH IT.

It appears to be a peculiar trait of the human character to look forward with hope for the coming of a better condition of things than that actually existing—to believe that though things are bad and daily growing worse, the future will yet open its store of precious blessings, and bestow them upon expectant and suffering humanity. So completely does this trait seem to enter into the character of mankind, that those who darken the future with the sombre hues of present suffering or past misery are looked upon as misanthropes, who lack faith in the ultimate happiness, exaltation, and social regeneration of the human family in this present life. It is not confined to any one sect or party—neither to one nation or time. It has kept alive the faith of the down-trodden and oppressed in many a land, groaning under the tyrant power of usurping conquerors, and cheered many a lonely prisoner in his dungeon cell, who, confined, perhaps, for the too free expression of his convictions and opinions, looked forward with undying hope to the ultimate triumph of the cause for which he suffered. Believing in it, and acting upon that belief, numberless schemes have been planned by philanthropists, religious and irreligious, for the amelioration of the condition of mankind, and the ushering in of that

era when the human family shall live under the full fruition of enlightened and developed manhood; and though all have not expressed it so beautifully, yet their hearts have echoed the words of the poet, who, inspired by this faith in a glorious future, declared—

I live to hail the season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold.

To simply recapitulate the schemes which have been already tried to accomplish this desirable consummation, would be to chronicle an endless variety of plans and conceptions; to examine them minutely would require volumes of the biography of their originators and propagators, their temporary successes, and eventual failures. Some of them might be casually noticed with advantage, as evidences of the hitherto abortive attempts of man to labour successfully, unaided by a mightier power than mere man is in possession of, to secure the permanent good desired; though the fact that all have failed is of itself sufficient proof of man's impotency to prescribe successfully for the world-spread disease under the blighting influence of which mankind are deteriorating physically, mentally, and socially. The missionary efforts of denominational Christians to spread what they designate the Gospel

of salvation and regeneration are patent to all the world, and the poor return for the toil, labour, zeal, and money expended is too well known to comment upon. For centuries have these enterprises been seconded with the wealth, learning, talent, and influence of Christendom. Long before Protestant societies dreamed of carrying their different faiths to the idol worshippers of other lands, the followers of Loyola and other prominent adherents of the papacy carried the story of Christ and his terrible death to remote corners of the earth. If we were to measure the truthfulness of the religion they carried with them by the zeal displayed and appalling dangers daringly met, no system, no plan could be better or truer. Difficulties seemed but incentives to more zealous and courageous efforts, and death in its most horrid forms was unable to daunt them. The deepest self-abnegation, the loftiest heroism, and most untiring zeal displayed by Protestant missionaries never exceeded that of the Jesuits, whose very name is held in abhorrence by every Protestant community for the sinuous and Machiavelian policy pursued by them, acting ever upon the maxim that "the end justifies the means."

The quarrels on points of faith and practice between rival religionists and their missionary emissaries, we may leave them to adjust as best they can, the results of their operations being of more importance in our present considerations. It is a painful fact, but nevertheless it is a fact, that every heathen nation to whom modern Christianity has been introduced, and with whom members of professedly Christian nations have mingled, have suffered by the contact. Their open violence has in many instances been changed to virulent hypocrisy; and while retaining many of their original and primitive vices, the ingrafting of the Christian's (?) vices has made them worse members of society and worse men and women than they were before they were subjected to the blessings (!) of the religion introduced among them. Isolated instances might perhaps be brought forward of individuals who were really benefited by the principles taught them; but the authenticity of such conversions rests upon the questionable testimony

of those who wrought the conversions, and who would not be much inclined to depreciate their own success. But granting the truth of these cases, the general condition of the peoples with whom Christian communities have mingled and traded, and among whom Christian missionaries have laboured and preached, is the very reverse of what it is often represented. Corrupted morals, unbridled licentiousness, blasphemy, and intemperance have attended the steps of civilized Christian communities through the dark lands of heathendom. Truly did Jesus paint the results of their commingling and labours when addressing the Pharisees of his day—"Ye hypocrites! ye compass sea and land to make one proselyte; and when ye have made him, he is two-fold more the child of hell than yourselves."

Missionary magazines may paint in glowing terms the condition of increasing converts; but these converts are too often purchased to profess a faith they neither understand nor regard, by the means so assiduously collected in this and other lands for missionary purposes; and the next proselytizer could buy them from their new accepted faith by a higher bid of an extra comfort or an additional piece of money. How could it well be otherwise, since the dealings of Christian nations with heathen ones have ever been marked by cruelty, injustice, bloodshed, rapine, and fraud? Spain of the olden times furnished her bloodthirsty and rapacious soldiery with priests who, if history speaks truthfully, were as cruel and avaricious as the armed wolves they accompanied. Cortes and Mexico, Pizarro and Peru are names and nations that speak of cruelty relentless, and avarice unsatiable, shrouded in the guise of religion and salvation.

The scene has been changed, but not the spirit. Other powers assume the unenviable distinction of thus spreading religion and civilization; and three centuries later, Britain, France, and America, who claim the foremost place in civilization, enlightenment, and religion, carry commerce, protection, and religion to the nations lying in idolatry, with the same results. Well might Montgomery say, speaking of the extension of British arms to India—

"War disguised as commerce came;
Britain carrying sword and flame,
Won an empire—lost her name!"

Britain coercing India, forcing the odious opium traffic upon China, battling with the aborigines of New Zealand, or sending her criminals, the very scum and filth of society, to mingle with the aborigines of her colonies; France extending her protection to Madagascar and the South Sea Islands; and America sending her conscience-seared and heart-hardened sons to the gold coast of Africa! These are the centres from which the regenerating faiths proceed; and as the fountain, so the stream; as the tree, so the fruit. Well might the poor idolatrous heathen retaliate upon the missionaries sent among them, if they possessed sufficient knowledge, with "Return to the land you come have from, and leave us in our ignorance and comparative innocence; for we have no wish to become inoculated with a faith which produces such fruits as we witness in the lives of Christians. Return home; for from the specimens we have seen there must be ample room for you to try the efficacy of that religion you speak so highly of among your countrymen."

Missionary enterprises have produced miserable fruits, and we can have no faith in their potency to regenerate the world, and usher in the period of moral and social exaltation. The efforts of Home Associations, Societies, and Institutions have had no better success, or the poor heathen could not have it in his power to retaliate as we have supposed. Hence, men who abjured religion, ridiculed Christianity, and avowed atheism, have endeavoured to bring about the desired consummation on secular principles.

The French Revolution of the last century, inaugurated and conducted by avowed atheists, has often been quoted by religionists as proof positive that infidelity is impotent to bless or benefit humanity, while secularists have retaliated that it was the leaven of priestcraft and the ignorance in which it had kept the people that were the cause of the enormities enacted in that bloody drama. Be that as it may, since that period secularism has had ample opportunities of introducing some scheme to effect the desired purpose, and to bring about the "good time" so ardently

wished for. Nor have these opportunities been neglected. Fourier, Cabet, Owen, and a host of other less-noted aspirants to philanthropic honours have successively planned and endeavoured to act upon schemes, each of which in its turn was vaunted as the only means capable of remodelling society upon a correct basis and regenerating humanity. But the communism of Fourier and the indefatigable exertions of Owen, with the efforts of others, met the like success. All failed—miserably failed. Crowned heads were solicited for assistance, which in some instances was partially granted; scientific men were sought after as coadjutors, and not without success; talent, wealth, and influence were not withheld; privileges were granted, but they availed not: the bud withered before it was blown, the trunk perished for want of sap, and the schemes with their originators were swept into the mighty ocean of the past, to be numbered with the things that were; and new schemes, with fresh labourers, who hoped to improve upon the failures of their predecessors, met with the like success. Intemperance reigned, and reigns as potently as before, numbering as many victims as ever; crime is as plentiful, discord as rampant, flaunting vice as brazen, and corruption walks the streets at noonday, fellowshipped by talent, winked at by piety, and worshipped by the many, conjointly with mammon.

One glaring defect in all the schemes yet proposed by man for the amelioration of his kind has been the want of unanimity in the projectors and propagandists of them. Whether religious or secular, jarrings, contentions, and diversities of opinion have characterized them; and such will continue to be the case while individual opinion is erected as the standard of right. While men have no common standard of excellence to which all can bow with reverence and own its superiority, pride, ambition, and the consciousness of possessing talent will prompt men to reject the opinions and views of others whose superiority they will not admit, and sedulously strive to inculcate their own. As almost every mother believes her child to be the prettiest and best, so every independent thinker will con-

ceive that the hantling of his own brain is without an equal. Hence, though each may by superior abilities gather around him followers who are implicit believers in his scheme or plan, the whole will be split up into fragmentary sections impotent to bless the whole, because each section will be dictated to and led only by its own oracle. The present condition of the religious and secular camps proves the truth of this. They are no nearer a unity of faith and action among themselves than they were half-a-century ago; nay, they are more riven asunder. Unbelievers, or infidels, have numerous sections of Deists and numerous sections of Atheists, each clustering round its chieftain and head; and the miserably disunited condition of Christianity needs no comment. It is not man who can provide the remedy needed to regenerate mankind, but God, the author of man,—God, whose existence and intervention has been ignored by

the Christian and scouted by the atheist,—God the fountain of truth, of wisdom, and intelligence. He who knoweth man because he organized and constituted him—who understandeth his wants because he knows what his constitutional requirements are,—he alone can reveal the *desideratum* which men have zealously laboured to discover—the plan whereby humanity can be regenerated and exalted; and the Gospel of truth, the science of life, the laws whereby existence can be perpetuated and happy, is the remedy, powerful to arrest the spread of moral disease, potent to unite in one hallowed brotherhood all who will give heed to its sacred injunctions, and fitted to meet man's requirements in every condition of life, making him free, noble, and happy here, and exalting him to celestial glory in that dim future curtained by the shadow of the grave.

UNDERSTANDING AND MEMORY.

BY ELDER JOHN K. GRIST.

"Understandest thou what thou readest?"—(Acts viii. 30.)

This question necessarily implies the want of an instructor, and will apply to either philosopher or scholar, because the wisest cannot obtain his wisdom without first learning to understand, even as the scholar acquires knowledge by study or the application of thought to the task assigned him. Education is intended to foster the growth of the faculties, while knowledge arises from the exercise of the intellectual powers. So, likewise, moral and religious truths have their weight upon the mind according to the exercise of the reasoning faculty. Teaching does not consist merely in giving lessons of information according to arrangements of book-learning, as this is often done without enlightening the faculties of inquiry or prompting the growth of the powers of mind, which prevent it from acting in a proper direction. Mental, moral, and spiritual health, like bodily health, depends upon the due regulation and exercise of all the functions. To use the arm is not to exercise the whole body; so to use the memory is not to use all the capacities that the mind is

endowed with. The culture in either case is partial, but does not leave the other functions unimproved.

The torch of reason becomes dim, if not fed with fresh oil; our faculties, if not polished by use, rust in idleness; so that, by giving no work to the higher powers, we stunt or paralyze them: we "lock up and imprison the soul, confining it in a cage of cramped dimensions, instead of causing it to dilate to its proper stature."

True education is not obtained merely by putting something into the mind, but by calling something forth out of it, or by a continued increase of development. For instance, a scholar may have learnt by memory to repeat lessons in history, geography, and many of the sciences and systems of philosophy; but this does not make him a historian, or a professor of science, unless he has become master of these accomplishments by fully understanding them. Sometimes, by reason of false systems of education, the minds of children are treated like so much blank paper to print catechisms or other lessons on; and

those who have merely received such kind of learning are no wiser than a book which receives the impressions of the types, but do not understand anything about them. Or, to take another view, those who learn simply by repeating so many words are like mere book-shelves: although the shelves may contain more than the best stored memory, yet neither a book-shelf nor a book can be called wise or educated. So it is not education to put into the memory what the mind does not comprehend. Indeed such a plan is injurious, because it does not exercise the intellect, but lulls it to sleep, and so weakens it by inactivity. Clear ideas are generated by the exercise of reason: thought must precede feeling, just as impressions of sympathy are awakened in the heart by descriptive ideas, even as a beggar moves us to pity by his plaintive appeals. But we do not feel pity until we have the distress as it were pictured on our minds; we do not feel affection until we perceive kindness or worth, or think we perceive it. So, likewise, our admiration of that which is good is caused by the feeling of love and reverence in us, according as we form our ideas respecting the attributes of God and of his power and wisdom as displayed in his works; for in it there is something to be understood. This shows the necessity of great care being observed in religious instruction, and in producing religious feeling, and drawing the affections of the heart and placing them on that which is purely divine and truthful in its nature; for impressions are deeply fixed in the minds of youth, according to the course of training they receive; and nothing can be more hurtful, intellectually, than to accustom the mind to words and phrases which are not understood, and which mean nothing as far as thoughts are concerned, making us carelessly satisfied with sound instead of sense, and leaving the mind in a thick mist, in consequence of the vagueness of our apprehension. How important it is, then, that we should understand the things we profess to learn, more especially in our endeavours to obtain a correct knowledge of fixed principles; for there can be no well-rooted principle where there is no clear insight into those truths on the knowledge of which our responsibility rests.

The course pursued by our Saviour and his Apostles was to teach plain truths. The parables which were uttered by Christ to the Jews were intended to let the truth down to the level of their capacities, and even suited the capacity of children. His object also was to give men ideas—real instruction, and he was and is the great Teacher. This shows the necessity of interesting the thoughts upon any subject we take in hand, either in learning ourselves or in instructing others; for without sharpening the faculties, or quickening the understanding, the mind is barren and unfruitful. Even as it is pleasant to behold the light of the sun with the bodily eyes and the beauties which that light reveals, so it is still more pleasant to open the eye of reason upon the beauty, harmony, and force of truth; and this can be done without burdening the memory. The mind can retain a vast amount of information, which can be stored up in the memory without being overburdened with a multiplicity of words. In many cases words are introduced into the memory whilst the idea never enters the mind.

The great object of words is not to "conceal our thoughts," but to convey them; and ideas, when obtained, are more easily treasured up than the exact words in which those ideas are expressed. Thus a mode of teaching that is simple and impressive is calculated to benefit the minds of youth. A truth fully understood is of great use in regulating the conduct, and can be readily applied, while words are soon forgotten, and, if not understood, cannot be rightly applied. A truth made plain is like a torch ready lighted and placed in the hand for our guidance. Plainness is too generally imagined to be shallowness, and sometimes what appears to be deep is too often of a thick miry cast. One thing is certain—he who understands a subject best can make it the plainest to be understood by others.

Doctrine is that which prepares men for discipline; and surely this is as true of children as it is of men; for what is doctrine but learning—that is, instruction in the truths of heaven? and though sometimes the word doctrine stands for the truths which are taught, yet these truths are intended for the understanding. We should not, therefore,

forcibly cram the memory, but sharpen the edge of truth by explaining it, that it may pierce the understanding, and so reach the heart.

Words are the shell of thought; but if they are not understood, then the shell is not broken.

HISTORY OF JOSEPH SMITH.

(Continued from page 659.)

Sunday, 26.—At 10 a.m. I preached at the Stand. The following synopsis was reported by Mr. Thos. Bullock, clerk of the steamer *Maid of Iowa* :—

President Joseph Smith read the 11th chap. 2 Corinthians. "My object is to let you know that I am right here on the spot where I intend to stay. I, like Paul, have been in perils, and oftener than any one in this generation. As Paul boasted, I have suffered more than Paul did. I should be like a fish out of water, if I were out of persecutions. Perhaps my brethren think it requires all this to keep me humble. The Lord has constituted me so curiously that I glory in persecution. I am not near so humble as if I was not persecuted. If oppression will make a wise man mad, much more a fool. If they want a beardless boy to whip all the world, I will get on the top of a mountain and crow like a rooster: I shall always beat them. When facts are proved, truth and innocence will prevail at last. My enemies are no philosophers: they think that when they have my spoke under, they will keep me down; but for the fools, I will hold on and fly over them.

God is in the 'still small voice.' In all these affidavits, indictments, it is all of the Devil—all corruption. Come on, ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that ever has been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from him; but the Latter-day Saints never ran away from me yet. You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How I do love to hear the wolves howl! When they can get rid of me, the Devil will also go. For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ:

they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions; and my enemies cannot prove anything against me. They have got wonderful things in the land of Ham. I think the grand jury have strained at a gnat and swallowed the camel.

A man named Simpson says I made an affidavit against him, &c. Mr. Simpson says I arrested him. I never arrested Mr. Simpson in my life. He says I made an affidavit against him. I never made an affidavit against him in my life. I will prove it in court. I will tell you how it was: Last winter I got ready with my children to go to the farm to kill hogs. O. P. Rockwell was going to drive. An Englishman came in and wanted a private conversation with me. I told him I did not want any private conversations. 'I demand one of you!' Such a one I am bound to obey, anyhow. Said he—'I want a warrant against the man who stabbed brother Badham. He said it was a man who boarded at Davis's. He said it was Mr. Simpson—it answered his description. I said I had no jurisdiction out of the city. He said—'The man must be arrested, or else he will go away.' I told him—'You must go to Squire Wells, Johnson, or Foster.' Mr. Lytle stepped up and said—'I am a policeman.' I jumped into my carriage, and away I went.

When I came back I met Mr. Jackson. He said—'You did wrong in arresting Mr. Simpson.' I told him I did not do it. I went over and sat down, and related the circumstances. He turned round and said—'Mr. Smith, I have nothing against you; I am satisfied.' He went and supped with me. He declared, in the presence of witnesses, that he had nothing against me. I then said—'I will go over to Esquire Johnson, and testify what the Englishman told me.' I told him not to make out that I believe he is the man, but that I believe he is innocent. I don't want to swear that he is the man. Mr.

Coolidge, Rockwell, Hatfield, and Hawes were present.

Mr. Johnson made one out in due form; and as I sat down in a bustle, the same as I do when one of the clerks brings a deed for me to sign, Johnson read it. I said—'I can't swear to that affidavit; I don't believe it: tear up that paper.' Mr. Simpson agreed to come before Badham and make it up. I did not swear to it.

After a while, Dr. Foster and others came in. 'They called me up to testify. I told it all the same as I do here. Mr. Simpson rose up, and asked—'Do you believe now that I am the man who stabbed Mr. Badham?' I replied—'No sir, I do not now, nor ever did: the magistrate says I did not swear to it.' He considered, and made a public declaration that he was satisfied with me.

Aaron Johnson went before the grand jury and swore that I did not swear to it, when Dr. Foster goes and swears that I swore to it, and that he was in the room when he was not in. Chauncey wanted me to stay and have a conversation. Dr. Foster asked Aaron Johnson for the writ and affidavit. He handed them to Dr. Foster, who read them, and then threw them into the fire. I said—'Doctor, you ought not to have burned it; it was my paper.' Dr. Foster goes to the grand jury and swears he did not burn only one; but I say he burnt both. This is a fair sample of the swearing that is going on against me.

The last discharge was the 40th; now the 41st, 42nd, 43rd; all through falsehood. Matters of fact are as profitable as the Gospel, and which I can prove. You will then know who are liars, and who speak the truth. I want to retain your friendship on holy grounds.

Another indictment has been got up against me. It appears a holy prophet has arisen up, and he has testified against me: the reason is, he is so holy. The Lord knows I do not care how many churches are in the world. As many as believe me, may. If the doctrine that I preach is true, the tree must be good. I have prophesied things that have come to pass, and can still.

Inasmuch as there is a new church, this must be the old, and of course we ought to be set down as orthodox. From henceforth let all the churches now no longer persecute orthodoxy. I never built upon any other man's ground. I never told the old Catholic that he was a fallen true prophet. God knows, then, the charges against me are false.

I had not been married scarcely five

minutes, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can.

This new holy prophet (William Law) has gone to Carthage and swore that I had told him that I was guilty of adultery. This *spiritual wifeism*! Why, a man dares not speak or wink, for fear of being accused of this.

William Law testified before forty policemen, and the Assembly Room full of witnesses, that he testified under oath that he never had heard or seen or knew anything immoral or criminal against me. He testified under oath that he was my friend, and not the Brutus. There was a cogitation who was the Brutus. I had not prophesied against William Law. He swore under oath that he was satisfied that he was ready to lay down his life for me, and now he swears that I have committed adultery.

I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me.

A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses.

Dr. Goforth was invited into the Laws' clique, and Dr. Foster and the clique were dissatisfied with that document, and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I *have been* a true prophet, but that I am now a fallen prophet.

Jackson has committed murder, robbery, and perjury; and I can prove it by half-a-dozen witnesses. Jackson got up and said—'By God, he is innocent,' and now swears that I am guilty. He threatened my life.

There is another Law, not the prophet, who was cashiered for dishonesty and robbing the Government. Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary. I have been chained. I have rattled chains before in a dungeon for the truth's sake. I am innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves.

When I love the poor, I ask no favours of the rich. I can go to the cross—I can lay down my life; but don't forsake me.

I want the friendship of my brethren. Let us teach the things of Jesus Christ. Pride goes before destruction, and a haughty spirit before a downfall.

Be meek and lowly, upright and pure; render good for evil. If you bring on yourselves your own destruction, I will complain. It is not right for a man to bear down his neck to the oppressor always. Be humble and patient in all circumstances of life; we shall then triumph more gloriously. What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. I laboured with these apostates myself until I was out of all manner of patience; and then I sent my brother Hyrum, whom they virtually kicked out of doors.

I then sent Mr. Backenstos, when they declared that they were my enemies. I told Mr. Backenstos that he might tell the Laws, if they had any cause against

me I would go before the Church, and confess it to the world. He was summoned time and again, but he refused to come. Dr. Bernhisel and Elder Rigdon know that I speak the truth. I cite you to Captain Dunham, Esquires Johnson and Wells, brother Hatfield and others, for the truth of what I have said. I have said this to let my friends know that I am right.

As I grow older, my heart grows tenderer for you. I am at all times willing to give up everything that is wrong, for I wish this people to have a virtuous leader. I have set your minds at liberty by letting you know the things of Jesus Christ. When I shrink not from your defence, will you throw me away for a new man who slanders you? I love you for your reception of me. Have I asked you for your money? No; you know better. I appeal to the poor. I say, Cursed be that man or woman who says that I have taken of your money unjustly. Brother Babbitt will address you. I have nothing in my heart but good feelings."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 19, 1861.

DECREASE OF PREJUDICE—OUR RAPID GROWTH NOT DUE TO PERSECUTION.

WE had the pleasure of spending the 6th instant—the anniversary of our Semi-Annual Conference—at a Conference in Merthyr Tydvil, South Wales. The meetings—held morning, afternoon, and evening—were numerously attended by Saints and strangers, numbering in all, it was estimated, 2,000 or upwards. An excellent spirit prevailed throughout the Conference, the Saints rejoicing in the principles set forth, and the strangers listening with candid attention and manifest interest to instructions and doctrines concerning which they had heard so many reports. We had cause to think that the Spirit, which, without doubt, characterized the teachings and proceedings in Zion on that day, was being bestowed upon us in these distant lands. While upon this visit, our attention was drawn to the contrast (a contrast which we have several times alluded to in previous articles,) between the feelings which are exhibited by the people towards us now and those which have been manifested by them in times past. In this town of Merthyr Tydvil, where we held the recent Conference, there was a Conference appointed a few years ago, which it was expected would be numerously attended; and as it was thought that the hall the Saints were in the habit of occupying for their meetings would not be large enough for that occasion, an effort was made to hire the Temperance Hall—a spacious, commodious building, which was unoccupied at the time. But though a tempting sum was

offered for the use of that building, it was of no avail; the Saints were informed that they could not have it upon any terms, and they were compelled to content themselves with the use of the Market-place, for which they had to pay a good round price. Though there has been no change of owners since that time, there was not the slightest difficulty in obtaining it for the Conference which has just been held, and at quite a moderate charge.

Another instance of a somewhat similar character was related to us by the brethren there, which is worthy of notice, and quite indicative of the favourable feelings at present entertained in many quarters towards the Saints. A small Branch of the Church in a country place having been much reduced in numbers by last spring's emigration, thought it advisable to give up a place of worship which they had rented for a number of years and take a place that would be better suited to their diminished income. They accordingly gave notice to their landlord, who was not a member of the Church, of their intention. Before the time for which they had given notice, however, had expired, they were informed that, rather than have them discontinue their meetings there, the owner would let them have the use of the building without any charge, if they would bear the expense of lighting it. Of course, such a kind and unexpected offer was accepted in the spirit in which it was made. These instances are sufficiently illustrative of the feelings generally prevailing at present, and they stand out in striking contrast with those of the past.

While such sentiments prevail, the preaching of the Gospel is not so difficult as under other circumstances, and the Priesthood and Saints should be stirred up to the greatest possible faithfulness and diligence in making use of the opportunities now afforded. Generally, we are apt to think something is wrong, if everything moves along swimmingly with the Elders and Saints, and if they have the popular feeling in their favour, and no opposition to contend with. We then remember the words of the Lord—"Woe unto you when all men shall speak well of you." But the feelings manifested towards us of late are not of such a character as to cause us to have any apprehensions upon this point. True, they are favourable; but only comparatively so—favourable when compared with the active and virulent opposition and hatred with which we had to contend two years ago. This lull in the tempest which has assailed us so continuously for years, and to which we have become so accustomed that a calm seems almost unnatural, has been brought about by the Lord for a wise purpose, which purpose the future will more plainly reveal unto us. Yet it should be borne in mind by the Saints that it is but a lull in the storm, and it may be of but short duration. While it lasts, we should make the best possible use of it; for most assuredly the storm will rage again, and probably with as great (if not greater) fury as ever. As watchmen upon the walls of Zion, the Elders should warn the Saints of this, and be warned themselves, so that, like prudent and skilful mariners, they may spread their canvas to the favouring breeze while the tempest is allayed and the weather is fine; but that they may also be prepared, upon the first reappearance of squalls, to take in and close reef their sails, and make all snug, to be able to withstand the violence of the angry elements when they burst upon them.

There is an opinion commonly ventilated by many who have written and theorised upon the subject of our religion and its spread, that its rapid growth and development is mainly due to the persecutions which we have sustained. Sects, it is argued, have always thriven under persecution. People's sympathies have been aroused in favour of the persecuted ones, and that natural instinct in

the human breast which prompts men to take the part of the weak and the oppressed has impelled many to espouse and to defend the doctrines, who, if everything had been peaceful, would never have been attracted towards them. Under some circumstances there may be a show of plausibility in this view; but when the progress of the Latter-day Saints is attributed to this cause, it is utterly incorrect. It is true that the persecutions we have endured have given us a world-wide name, and have been overruled by the Almighty for our good. They have been productive of invaluable experience to the people who have endured them: but have they made a single individual love the truth and embrace it who would not have loved it without them? Has truth been rendered more attractive, or found a lodgment more willingly in the hearts of the people, because of the persecutions its adherents have endured? Persecution, so far as the Latter-day Saints are concerned, has been attended with some good results: a more rapid spread of our principles, however, is not one of them. Had mankind been willing to have received the Gospel as it has been revealed by the Lord, without manifesting an opposition and hatred thereto, it would long ere this have covered the earth. But men choose not to have it so, and they have opposed and persecuted. This action of theirs the Lord has overruled for the benefit of those who have embraced the Gospel.

Unrelenting persecutions, which might be termed ceaseless, brought about the death of the Apostles of old, and drove pure truth, or the fulness of the Gospel, from the earth by killing off all who would entertain it. They had their breathing-spells, such as we are now having, when the iron hand of persecution would be lightened, and they would enjoy brief seasons of comparative peace. Then the wonderful vitality of the truth and its lovers would be apparent, and, like a healthy and thrifty vine, they would throw out their shoots in every direction, until the fear and jealousy of their enemies would be again awakened, and they would visit them with every persecution that devilish ingenuity could invent. In these days the interims of quiet which have been enjoyed by the Saints have been seasons provided by the Lord in which his people might recruit themselves from the fatigues and struggles and endurances of past persecutions and ordeals, and be strengthened for those yet to come. His Spirit, at such times, seems to be pleading with the world, that they who are honest and desirous of knowing and clearing to the truth may have an opportunity of becoming imbued with it. They are good days—days in which the truth, accompanied by the testimony, can be proclaimed with freedom and boldness, and when the honest in heart can be gathered out; but which not unfrequently precede days of sorrow and gloom. Such seasons have been frequently experienced since the organization of the work of God upon the earth in these days; but the present season is perhaps more notable than any that the Church has enjoyed, because it follows one of the most determined and wide-spread efforts to uproot the truth that this generation has witnessed. It is the more remarkable, also, because so unexpected and so contrary to the hopes in which every enemy of the truth indulged. The Saints in this country should avail themselves of it in warning their neighbours and in preparing themselves to flee out of Babylon; for the Lord, it would seem, has expressly stilled the excitement which has been raging, that they might more effectually accomplish these labours and be prepared for what is to follow. As Babylon progresses in the direction of that fate which awaits her, seasons of peace will become more and more rare; and after the storm again breaks forth, a long period may elapse before so favourable a time as the present may be experi-

enced by the people scattered in her midst. Indeed, who can say that it will ever recur again?

ABSTRACT OF NEWS FROM THE CONFERENCES.—In a letter dated Manchester, Oct. 5th, Elder Dame informs us that the work is moving on well in that Conference. Several new members had just been baptized; and among them, a Methodist preacher.

Elder Owen, in a letter from Leominster, Herefordshire, tells us that he has lately baptized four new members, and that there are good prospects for the future in that (Hereford) Conference.

Elder Gibson, writing from Cheltenham on the 5th Oct., says the Saints throughout his District are rejoicing: also that strangers attend the meetings and pay great attention, and that several have lately been baptized.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Veile, Jutland, Oct. 2, 1861.

Dear brother George,—Since our last advices to you of the 11th of Sept., we passed some time with the Saints in Copenhagen, with whom on the 15th Sept. we held a most agreeable and pleasant Conference; on which occasion there were convened, of the 1,136 Saints contained in the Conference, about 900. The Conference over, we extended our stay in Copenhagen to the 21st Sept.; then myself and brothers Rich, Van Cott, and J. N. Smith started by rail *en route* for the island of Fyen, *via* Korsør, at which place we took passage on the mail steamer to Nyborg on Fyen, from which place we proceeded by carriage to Odense, a distance of about 18 miles, over a most beautiful and highly-cultivated country, abounding in the elements of wealth and rural beauty in every direction around us. The highly-cultivated farm, with its embellishments of shrubbery and timber, reminded us of the best cultivated and richest portions of the rural districts of England and Scotland; and the condition and quality of the stock evinced the value of this over other portions of the kingdom.

On our arrival in Odense we were met and welcomed, and our wants kindly cared for, by the President of the Conference, Elder Rövnow. We also met at

this point the District President, K. H. Brown. The Saints were happy to meet us, and all seemed to vie with each other in making us sensible of this, by ministering in various ways to our comfort and refreshment during our stay with them.

On the 21st we held a Conference with the Saints of Fyen, who numbered 170. We protracted our stay in Odense until the 26th, when, with the addition to our party of Elders Brown and Rövnow, we left our friends in Odense and rolled away in an open carriage over a good road to Brastrap. This was the most pleasing and really interesting travel we have had since we crossed the Atlantic. The entire country over which we were passing presented to us, as we passed along, a sea-girt picture of rural loveliness and beauty. When we arrived at brother Andersen's, we were kindly welcomed by himself and family, with whom we tarried until the next morning. While here, one woman was baptized; and on the following morning, by the kindness of our host, we were conveyed to the town of Middlepart, where we left the island and crossed to the continent. While at Middlepart we were provided with dinner by a sister and a family who did not then belong to the Church, but have since joined.

The work is moving on well through-

out the island of Fyen. There is a good harvest in prospect, and good-spirited labourers are in the field, devoted to the good work.

After landing on the continent, another brief ride brought us to the small town of Veile, situated at the head of the bay of the same name. On our arrival we were made welcome and comfortable by brother Johnson, President of the Fredericia Conference. On Sunday, 29th, we had a pleasant and interesting Conference in Veile. The work is on the increase here, as evinced by the baptism of some since our arrival, and the spirit of inquiry among the people.

We leave here to-morrow for Aarhus, where we shall have a Conference next Sunday, and then we expect to return to Copenhagen, and from thence to Norway.

With kind regards, in which all the brethren join, to yourself and all in the Office, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN,
CHARLES C. RICH.

ENGLAND.

PRESTON CONFERENCE.

Preston, October 4, 1861.

President Cannon.

Dear Brother,—It affords me pleasure to inform you that the Saints throughout the Conference, with very few exceptions, are enjoying the spirit of their holy religion.

The major part are working half-time, but they feel to put their trust in the Almighty, for he has promised to "sanctify to them their deepest distress." Several are doing all in their power to emigrate during the coming season, and they realize more than ever that God will only help those who strive to help themselves.

The future looks gloomy for the Saints in these localities, yet they feel encouraged when they reflect on the remarks made by yourself at our Conference—namely, that you felt no concern for the Saints who keep the commandments of God and live their religion.

The season for out-door preaching is nearly over. I believe that good will result from the little we have done.

The people we have preached to have been exceedingly kind and attentive. Seed has been sown which may yet spring up and bring forth fruit to the honour and glory of God.

We baptized eight persons last week, and have added fifteen to our number this year, and expect to add a few more before the end of it. We feel stimulated to diligence, and have every encouragement to persevere. The side on which we are fighting is sure to conquer, and the cause in which we are labouring is sure to prevail. The faithful have learned, through experience, that continued efforts in well-doing bring peace and happiness; while on the other hand, ease, indulgence, and inactivity are the source of misery. They benumb the mind, suppress the warm emotions of the heart, and sever man from the truth.

God in his wisdom has placed things at a distance; and requiring us to labour in order to obtain them, he takes the best and surest way to secure our happiness and salvation.

Yours respectfully,
THOMAS LIEZ.

WORCESTER CONFERENCE.

Worcester, Oct. 7, 1861.

President Geo. Q. Cannon.

Dear Brother,—Yesterday, October 6, the Saints of the Worcestershire Conference assembled in the Hall of Science, Carden-street, Worcester, for the purpose of transacting such business as was necessary for the welfare of the work of God in this region of country. I am pleased to say that an excellent spirit prevailed throughout the day, and the Saints present were highly favoured and blessed with the presence and teachings of Elder Gibson, who was with us and addressed the Conference during the day. At our morning's meeting, after the reports of the various Branches were given, the authorities of the Church were presented to the Saints for their approval, or otherwise, commencing from President Brigham Young, who was unanimously sustained as the President and Prophet of the Church in all the world. To every motion made a unanimous vote was given.

It was generally believed that the

Worcestershire Conference was improving and adding to its numbers, as several have been baptized since our last report was sent in.

Elder Gibson joins me in kind love. That God may continue to bless us and all who labour for the spread of truth, is my sincere desire.

Yours very truly,

WM. THURGOOD.

IRELAND.

Belfast, Oct. 5, 1861.

President G. Q. Cannon.

Dear Brother,—Thinking that you would like to hear from me, I take the liberty of penning a few lines, hoping that they will find you in good health. My health has not been very good since my arrival in Ireland. This country has been rather hard on my lungs: the change from a dry atmosphere and from breathing the pure, high, healthy, mountain air, to this damp, cold, smoky, Irish world has been rather hard on me. I take cold so very easily, that I have to take great care of myself; and I hope, by so doing, to overcome these difficulties.

I have visited the Saints from Dublin to Londonderry, and find the great

majority of them rejoicing in the light of truth—the Gospel of Jesus Christ. I organized a small Branch of the Church in Londonderry (brother David Eccles, President).

The work of the Lord does not appear to flourish so much in this country as in many others, yet we are increasing in numbers slowly. It is a difficult matter to get people to hear us: they all seem to be on guard day and night, each one guarding his party or creed. There is a powerful religious party-spirit here between the different denominations, and many battles have been fought and much blood shed; and the spirits of those who have been slain in these religious struggles are prompting and binding their parties. Whenever we can get the password and get by their guards, it is all well—our doctrines are good—they are scriptural truths; but when as they find that it is "Mormon" doctrine, they do not believe a word of it; a new watch-word is given, and all hands are on guard again.

My kind love to the Presidency. Praying God to bless all your efforts, I remain your brother in the Gospel,

J. G. BIGLER.

SUMMARY OF NEWS AND PASSING EVENTS.

ENGLAND.—On the 1st inst., the last remaining tax on knowledge (the paper duty) ceased to exist, which has resulted in the cheapening of many periodicals having a large circulation, but also the introduction of a number of new ones into the publishing market throughout the country.

IRELAND.—At a public meeting held at Kilmeeve, county Mayo, it was stated that five-sixths of the potato crop in that district have been destroyed by the blight and recent floods; and that if all the corn grown in Kilmeeve was converted into meal, it would not support the population, which numbers about 6,000 souls, for two months.

SPAIN.—The Spanish Government is actively preparing four screw frigates, two large steamers, and six other vessels of lighter draught, to act on the coast of Mexico in conjunction with the English and French squadrons. The Spanish squadron is expected to sail at the end of October. About 8,000 Spanish troops will disembark in Mexico, and of this number 3,000 will be despatched from Cuba.

SICILY.—Orders have been given to surround the band of Cypriani, in the mountains of Nola. Many troops have already left for that destination.

HUNGARY.—The dissolution of the county assemblies in Hungary is going on. One of them has protested against the conduct of the Austrian Government, and declared that it will only yield to force.

POLAND.—According to news from Warsaw, the Polish bishops have addressed a memorandum to the Governor of Poland, demanding the re-establishment of the former rights of the Catholic Church in that country. The Governor, however, refused to accept it. The bishops then met, and were addressed by the Archbishop, who in his speech said—"Let us always stand by the people and defend the cause of our fatherland, and not forget that we are Poles." On the 5th instant an insurrection took place in the town of Czeladz (the Russian Poland district of Olkusz). The people tore down the Russian eagle from the public buildings, and affixed the

Polish eagle in its place. The mayor of the town was killed.

TURKEY.—Letters from Ragusa state that symptoms of insubordination had appeared among the Turkish troops in the camp at Balicia, on account of the non-payment of the arrears due to them by the Government. Omar Pasha, it is added, thereupon sent up the arrears.

MONTENEGRO.—Six battalions of Turkish regular troops, while on their return-march from Niksich, were attacked by the insurgents and Montenegrins. After a fight which lasted four hours, the Turks were compelled to take to flight, with the loss of 80 killed and 20 wounded.

WEST AFRICA.—On the 1st of Sept. a very extensive conflagration broke out in Bonny, and destroyed half the houses in the town.

EGYPT.—A telegram from Alexandria, dated October 6th, states that the Nile (the overflow of which is so important to Egypt as a fertiliser of the adjacent country,) has already risen above twenty-four feet, and that on the night of the 4th it rose one foot. It has therefore already quite equalled what may be called the usual maximum height; and if it do not soon begin to subside, (as it generally does in September,) the damage that will be caused will be very great. Already, it appears, three leagues of the railway and telegraph have been destroyed; one of the palaces of the Pasha is under water, and great damage has been done.

CHINA.—A telegram, dated Berlin, Oct. 9, states that the latest news received from China, by way of St. Petersburg, announces the death of the Emperor of China.

INDIA.—At last dates cholera was making terrible ravages in the south-western provinces. The 51st King's Own Light Infantry had, up to the 28th of August, lost one man out of every five, and the wing of the 94th Regiment one out of every four. In fifteen days the 51st Regiment lost 161 men, 8 women, and 9 children; and the wing of the 94th 107 men, and 3 women. Lieutenant Colonel A. N. Irby, commander of the 51st, had died. When his regiment moved out of the cantonments to escape, if possible, from the pestilence, he remained with the sick, caught the contagion, and died at his post. An order of the Commander-in-chief, directing among other

things that the bands should play, could not be carried into effect, as eleven of the bandsmen of the 51st had died, and ten of the 94th, and many others were in hospital. It was reported that Her Majesty's 103rd regiment, 1st Bombay Fusiliers, were to leave for home service. It is stated that at Calcutta the Indian Government were making preparations to despatch troops to New Zealand, should they be required.

WEST INDIES.—The news is confirmed that the authorities of Spain in Cuba have issued an order to have the same protection extended to vessels sailing under the Confederate flag that is enjoyed by the flags of other countries.

MEXICO.—The Paris evening papers of Saturday publish news from Mexico, stating that the Juarez Government was endeavouring to farm the customs. Marquez had taken Queretaro and was marching on the capital, where anarchy was at its height. Several of the principal inhabitants of the city of Mexico had been arrested on a charge of having signed addresses demanding a Spanish protectorate.

AMERICA.—It is reported from Washington that the Confederates have erected a long line of batteries on the Potomac. Several Federal steamers passing up and down have been fired into. A considerable force of Confederates is assembled between Occoquan and Acquia Creek. It is estimated that the Confederates captured at Lexington a million and a half of dollars, seven cannon, and 4,000 rifles. The Federal troops have stormed and captured Romney, Western Virginia. The Confederates retreated to the mountains. The Kentucky Legislature has called out 40,000 volunteers, and has passed a bill declaring disloyal citizens incapable of inheriting property. A despatch from Chicago states that drafting had commenced in Iowa. The Secretary of War sent a despatch to the Government of Iowa, forbidding the drafting of troops, and expressing his confidence in the patriotism of the people to supply men to carry on the war. During the public celebration of the fête of General Castilla, a band of robbers made a descent on the province of Pasco, and levied a contribution of 90,000 piastres on the inhabitants. The bandits were pursued, and most of the money recovered.

SILVERING OF METALS.—Mix one part of chloride of silver with three parts of pearlsh, one-and-a-half part of common salt, and one part of whiting, and well rub the mixture on the surface of brass or copper (previously well cleansed) by means of a piece of soft leather, or a cork moistened with water and dipped into the powder. One part of precipitate silver powder, mixed with two parts each of cream of tartar and common salt, may also be used in the same way. When properly silvered, the metal should be well washed in hot water slightly alkalinized, and then wiped dry.

THINGS WORTH REMEMBERING.

STATIONERS.—Books and papers were formerly sold only at stalls; hence the dealers were called “stationers.”

LAWYER.—A lawyer is the general name for a professor of the law; an *attorney* is a lawyer who solicits or carries on a suit at law for another; a *solicitor* is a lawyer who does the business in Chancery which is done by attorneys in other courts.

CENOTAPH AND SARCOPHAGUS.—A *cenotaph* is an empty tomb, erected in honour of some person deceased, and is distinguished from a *sarcophagus*, in which a coffin is deposited. The ancient sarcophagi were of two sorts—one of them for those who had, and another for those who had not been honoured with funeral rites—in another place, apart from where the cenotaph was erected.

MAUSOLEUM.—The word *mausoleum*, derived from the Latin, is a name which was originally given to a large and magnificent monument erected by Queen Artemesia, as an affectionate remembrance of her husband, Mausolus, King of Caria. This extraordinary work (of which remnants are now to be seen in the British Museum.) was, in the early ages, when it was erected, considered one of the wonders of the world. It was 63 feet long, 411 feet in compass, and about 35 feet high, surrounded by 36 columns of beautiful proportion and workmanship.

THE HARVEST MOON.—During the time that the moon is full, and for a few days before and after, there is less difference between the time of her rising on any two successive nights than when she is full in any month of the year. By this means an immediate supply of light is obtained after sunset, so beneficial for gathering in the fruits of the seasons. To conceive of this phenomenon, it must be recollected that the moon is always opposite to the sun when she is full—that she is full in the signs of Pisces and Aries, these being the signs opposite to Virgo and Libra, which the sun passes through in September and October, our harvest months. Thus although, whenever the moon enters the signs Pisces and Aries, (and she does so twelve times in a year,) the same circumstance takes place with regard to her rising, yet it is not observed on these occasions, just because she is not full at the time. The reason of there being little difference in the time at which she rises on several consecutive nights is, that at these periods her orbit is nearly parallel with the horizon. The harvest moons are as regular in south latitude as with us in north latitude, only they happen at different periods of the year.

VARIETIES.

IGNORANCE.—Never be ashamed of confessing your ignorance, for the wisest man upon earth is ignorant of many things, insomuch that what he knows is mere nothing in comparison with what he does not know. There cannot be a greater folly in the world than to suppose that we know everything.

THE COLONEL'S LADY.—A distinguished officer at a certain station, seized by a discreet fit, resolved to make the barracks occupied by the officers and troops under his command a pattern for virtue. Accordingly, he issued orders that no women, on any pretence, were to be admitted within the gates; and the more effectually to carry out this moral instruction, which went further than Plato, with all his solid repose, had ever contemplated, the colonel had the stern prohibition recorded on the boards of orders, and dinned into the ears of the sentry at every relief. Not long after, a lady, in all the elegance and style of rank and fashion, glided up to the gate. “You cannot go in, ma'am,” said the sentry, as amiably as it was possible to communicate a prohibition. “Why not?” said the lady, smiling, convinced that this interruption was a mistake. “The colonel has just promulgated a stringent order against the admission of women into the barracks. And here it is,” added he, lifting the board from the nail in his box. “I do not doubt your word, my man, but the order could not be intended to exclude the officer's lady?” This was said with such pretty submission, it was a wonder the sentry did not chance even a court-martial for the lady's sake, and permit her to enter. “It makes no exception ma'am; and you cannot go in!” “But,” said she, winningly, with a due appreciation of the propriety of so becoming an order, “you will let me pass, I am sure, when I tell you that I am the Colonel's lady?” “My duty is plain,” returned the sentry; “and I dare not let you in, if even you were the Colonel's wife!”